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Archbishop of Cambray.

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REFLECTIONS
FOR
EVERY DAY
IN THE
MONTH.

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A

*Am. & Frances Fenelon*  
REFLECTIONS

FOR EVERY DAY

IN THE

MONTH.

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TRANSLATED from the FRENCH of

FENELON,

ARCHBISHOP OF CAMBRAY.

A NEW EDITION.

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To which is now added, a SKETCH of the  
LIFE OF THE AUTHOR.

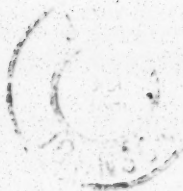
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A  
SKETCH  
OF THE  
LIFE AND WRITINGS  
OF  
*FENELON,*

ARCHBISHOP OF CAMBRAY.

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THE celebrated and pious Francis de Salignac de la Motte Fenelon, Archbishop of Cambray, whose beautiful writings, devoted to the cause of virtue, have endeared his name to every future age, was of an ancient and illustrious family, and born at the castle of Fenelon, in the province of Perigord, which now forms the department of Dordogne, August 6th, 1651.

At twelve he was sent to the university of Cahors, and afterwards went to finish his studies at Paris, under the care of his uncle the Marquis of Fenelon. He soon made himself known at Paris, and preached there at nineteen with general applause; but the Marquis, who was a wise and good man, fearful that the applauses of the world might corrupt the native goodness of his mind, persuaded him to imitate for several years the silence of Jesus Christ.

At twenty-four he entered into holy orders, and three years afterwards, the Archbishop of Paris appointed him superior to the new female converts in that city. In 1688, he published an excellent treatise on female education, which is deemed the best of the kind in the French language. He also published the same year a work, 'Concerning the Functions of the Pastors of the Church;' and, the next, was appointed

tutor to the King's grand-children, the Dukes of Burgundy and Anjou.

He lived at court some years, without soliciting or receiving any favors. The King, at length, in 1695, rewarded his merits with the Abbey of St. Vallery; and some months after the Archbishopric of Cambray.

Fenelon had not enjoyed this situation more than two years, before a storm rose against him, that obliged him to leave the court for ever, occasioned by his performance intitled, 'An explication of the Maxims of the Saints;' in which he was supposed to favor the extravagant notions of Madam Guyon, and the principles of Quietism. A controverſey on this occasion was for ſome time carried on between him and M. Baſſuet, Biſhop of Meaux: which terminated in an appeal to the Pope; when his Holineſs condemned the Archbiſhop's book, by a brief dated March 12th, 1699. It has been aſſerted, that there was more

court policy than religious zeal in this affair: but be this as it may, the Archbishop submitted patiently to this determination: and, retiring to his diocese, acquitted himself punctually in all the duties of his station, and led a most exemplary life.

The Adventures of Telemachus, that transcendent work, which is at once an exquisite romance, and a fine epic poem, will ever render his memory immortal: the style is natural, the fictions well contrived, the moral sublime, and the political maxims tending all to the happiness of mankind. Hence it is thought, as the printing of the work was stopped at Paris by the command of Lewis XIV. that the prelate's heresy was in politics instead of religion. The work, however, was printed in 1699; and though it completed the ruin of the Archbishop at court, it rendered him famous throughout Europe. There are many other works extant, besides what is here

mentioned, said to come from his pen; but this little Manual, which we have the pleasure to present to the public a new and elegant edition, is reckoned to be the last production of this truly learned and pious prelate; and when we consider its utility as the most useful and beneficial for our salvation, it may be deemed one of the best of his works.

The sweetness of his manners, as well as his writings, obtained him universal esteem. The Duke of Marlborough, in the last war with Lewis XIV. would not permit his troops to plunder the estate of the Archbishop of Crambray. He died January 8th, 1715, of an inflammation in his breast, occasioned by a violent blow received one evening on the overturning of his carriage, the horses of which were frightened by a cow crossing the road. His memory has been honoured by the eulogies of the celebrated M. de la Harpe and M. D'Alembert. The

eulogy of the latter contains many pleasing anecdotes illustrative of our pious author's pastoral and domestic character. We regret that our limits will only permit us to select a few of these interesting anecdotes, refering our readers, for the eulogy at large, to that valuable miscellany the 'Universal Magazine,' for December, 1780, and the following supplement.

Fenelon himself, says D'Alembert, hath characterized that simplicity which endeared him to every heart. 'Simplicity,' said he, 'is that rectitude of soul which forbids a too anxious attention to ourselves, and to our own actions. This amiable virtue is very different from sincerity, and far excels it; for we often see very sincere persons who are devoid of simplicity. They would not pass indeed but for what they are, but they are continually apprehensive of appearing to be what they are not. The child of simplicity affects neither virtue

nor truth, and is ever inattentive to that Self, of which the generality are so jealous.' In this charming portrait Fenelon paints himself without intending it. He was something better than modest, for he did not even think of being so. To be loved and to be revered, he had only to shew himself; and we might say to him,

Art is not made for thee: thy soul displays  
A native worth, and wants no borrow'd rays.

We will give some traits, continues D'Alembert, of that beautiful simplicity, that humane and indulgent virtue, which the Archbishop of Cambray knew much better how to practise than to define. One of his curates assuming some merit to himself, in his presence, for having abolished the dances of the peasants on Sundays and holidays; 'Sir,' said Fenelon, '*We* will not dance; but suffer these poor people to divert themselves. For a few moments at least let them forget the extreme wretchedness of their fate.'



He would often walk alone in the environs of Cambray. He would enter into the cottages of the poor peasants; he would seat himself among them, and listening to some tale of woe, he would sooth, he would comfort them. The old men, who have had the good fortune to see him, yet speak of him with the greatest veneration: 'There,' say they, 'is the wooden chair, in which our good Archbishop used to sit among us. Ah!' they would add weeping, 'we shall never see him more.'

He assembled in his palace the unfortunate country people, whom the ravages of war had driven from their homes. He maintained them, and at his own table he waited upon them. One day he saw a peasant who eat nothing, and enquiring the reason, 'Alas! my Lord,' said the peasant, 'when I fled from my cottage, I had not time to bring away a cow that nourished my family. The enemy

the will carry her off, and I shall never  
 enter find such a good one.' Fenelon, by  
 ants; favour of his safe conduct, left the  
 nem, city immediately, accompanied by a  
 , he single domestic. He found the cow,  
 nem. and brought her himself to the peasant.

The simplicity of his virtue gained  
 him the most flattering triumph, on an oc-  
 ere,' cation that could not but be dear to  
 , in his recollection. His enemies (for, to  
 d to the disgrace of humanity, Fenelon had  
 add his enemies) had the detestable address  
 him to place near him an ecclesiastic of  
 un- great birth, under the title of his  
 the Grand Vicar, but who, in reality, was  
 their a spy upon him. This man, who  
 d at had consented to undertake such a  
 em. base employment, had, however, the  
 eat resolution to punish himself for it.  
 on, After having long observed the pure  
 nt, and spotless heart which he had been  
 had charged to calumniate, struck with  
 hat remorse, he came, and threw himself  
 my in tears at the feet of Fenelon, con-  
 fessed the unworthy part which he had

been induced to act. implored his pardon, and then sought to conceal his shame in retirement and obscurity.

During the war in 1701, a young Prince of the allied army spent some time at Cambray. Fenelon gave some instructions to the Prince, who heard them with deference and affection. He particularly recommended it to him never to force his subjects to change their religion: 'No human power,' said he, 'can have any authority over the freedom of the mind. Violence may make hypocrites, but it can never persuade; and to give such proselytes to religion is not to protect, but to enslave it.'

It was the sweetness of his temper, and the idea he had formed of the divine goodness, that rendered him so averted to the doctrines of Father Quesnel, which he calls cruel, un pitying, and tending to plunge their votaries into despair; and, to combat these doctrines, he consulted his heart,

more than his theology : ‘ What a terrible Being !’ said he, ‘ do they make of God ! For my part, I consider him as a good Being ! and I can never consent to regard him as a tyrant, who, having fettered us, commands us to walk, and then punishes us, because we cannot obey him.’

Fenelon was no sooner nominated to the Archbishopric of Cambray, than he relinquished his Abbey of St. Valery, ‘ that he might not violate,’ he said, ‘ the ecclesiastical law, which forbids the possessing a plurality of benefices.’ Le Tellier, Archbishop of Rheims, who was terrified much more by this example than by this law, feelingly said to Fenelon, ‘ You will absolutely ruin us.’

The saying of a man of letters, on viewing the destruction of his library by fire, hath been deservedly commended : ‘ I should have gained but little improvement from my books, if

I knew not how to bear the loss of them.' Fenelon, who lost his books by a similar accident, expressed himself in a still more simple and affecting manner: 'God be praised,' said he, 'that it is not the cottage of some poor family.'

D'Alembert, who remarks that there is a long, dull epitaph, on his monument, gives the following—'Under this stone Fenelon reposes! Traveller, efface not, by thy tears, this Epitaph; that others may read it, and weep as well as thee!'



## Pious Reflections, &c.

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### FIRST DAY.

#### ON THE WANT OF FAITH IN THE WORLD.

1. *WHEN the Son of Man cometh, shall he find faith on the earth?* Luke xviii. 8. Should he now come, would he find it in us? what fruits of faith have we to show? where are the marks thereof? Do we believe this life, only as a short passage to a

better? Do we think, that  
 to reign with Jesus Christ in  
 the next, we must suffer with  
 him in this? Do we confi-  
 der the world as a deceitful  
 image, and death as the en-  
 trance to true happiness? Do  
 we live by faith? Does it ani-  
 mate us? Do we relish those  
 eternal truths it sets before us?  
 Do we as carefully nourish our  
 souls therewith, as we do our  
 bodies with proper food? Do  
 we accustom ourselves to see  
 all things in the light of faith?  
 Do we correct all our judg-  
 ments by it? Alas! the greater  
 part of Christians think and act  
 like mere Heathens. If we  
 judge (as we justly may) of

their faith by their practice, we must conclude they have no faith.

2. Let us fear lest the kingdom of God should be taken from us, and given to those who may bear better fruits. That kingdom of God is faith reigning within us, and governing all our thoughts and actions. Happy is he who has eyes to behold this kingdom. Flesh and blood have not. The wisdom of the animal man is wilfully blind to it. The inward operations of God, are as a dream to him. To know the wonders of his heavenly kingdom we must be born again; and to be born again we must



die. This is what the world cannot consent to. Let the world then despise, and censure, and condemn the truth at pleasure. As for us, O God, thou hast commanded us to believe and taste the heavenly gift. We are desirous to be of the number of thine elect, of which we know none can be, whose life is not conformable to what thou hast taught us.

## SECOND DAY.

ON THE ONLY WAY TO  
HEAVEN.

*STRIVE* to enter at the narrow gate. Matthew vii. 13. The kingdom of Heaven is entered only by violence; like a place besieged, it must be carried, as it were, by assault; *The gate is strait and narrow.* The body of sin must be put to the torture—We must humble ourselves, we must bend and creep, and become little. The great gate which opens wide, and is passed by multitudes, leads to ruin and death; we ought to avoid all wide and

smooth ways. Woe unto us, while the world smiles upon us, and the ways we are in seems void of troubles: difficulties and perplexities are the surest marks of the way to heaven. Let us be aware, therefore, how we follow the multitudes, who walk by broad and commodious ways; let us rather seek the traces of the few; let us seek out the footsteps of the saints along the rugged path of repentance; climbing over the rocks, into places of safety, with the sweat of our brow; expecting that the last step of our lives should still be a violent struggle to enter the narrow gate of eternity.

2. We are not predestinated by God, but to be made conformable to the image of his son; to be fastened, as he was, to a cross; renouncing, as he did, all sensual pleasures; and to be content, like him, in the midst of his sufferings. But such is our blindness, we would get down from this cross, which unites us to our Master. We cannot desert the cross, without we also forsake Christ crucified; for the cross and he are inseparable. Let us then live and die with him, who came to show us the true way to heaven; and let our only fear be, lest we should not finish our sacrifice on the same altar, whereon he was consum-

mated. Alas ! all our endeavours here tend to be more at ease, and thereby remove ourselves from the true way to heaven. We know not what we do. We do not comprehend the mystery of grace which unites a beatitude with tears, pronouncing the mourners happy. The way which leads to a crown is delightful, although it should be thick set with thorns. The way which leads to a precipice is frightful, although it should be covered with roses. We suffer, but still we hope ; we suffer, but we see heaven open ; we suffer, but it is with a willing heart ; we love God, and are beloved by him.

## THIRD DAY.

## ON TRUE DEVOTION.

*IF any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.* St. James i. 26. How often men deceive themselves by vain religion. Some think it consist in a multiplicity of prayers; others in doing many outward works, tending to the glory of God and service of our neighbour; some place it in constant desires of salvation, and others in great mortifications. All these things are good, and even necessary in

some degree ; but we deceive ourselves, if therein we fix the foundation and essence of true piety. That piety by which we are sanctified, and entirely devoted to God, consists in doing his will precisely in all circumstances of life. Take what steps you please, do what good deeds you will, let them shine with lustre, yet you shall not be rewarded, but for having done the will of your sovereign master. Although your servant do wonders in your house, if he did not what you required, you would have no value for his service, and might justly complain of him as a bad servant.

2. That perfect devoting ourselves entirely to God, from whence devotion hath its name, doth not only require that we do the will of God, but that we do it with love. *He loveth a chearful giver*, and without the heart, no obedience is acceptable to him. We ought to think it a happiness to serve such a master. And this devoting ourselves to God must be habitual; we must be alike resigned to him in all things, even those that are most opposite to our views, our inclinations, and our projects; and it must keep us in a constant readiness to give up all our estates, our time, our liberty, our life, and



our reputation. Thus effectually disposed, and act accordingly, is to have true devotion; but as the will of God is often hid from us, there is still one step farther to make in this renouncing ourselves; it is to do the divine will with a blind obedience. I say blind, but judicious obedience. This is what all men are bound to do; even those who are most enlightened, and capable to conduct others to God, must themselves be guided to him.

*FOURTH DAY.***CONCERNING IMPERFECT  
CONVERSIONS.**

SOME people who have been long distant from God, take themselves to be very near him, the instant they begin to make some steps to toward him. The most ingenious and clear sighted, are in that respect, equally ignorant and absurd as any country clown, who, for having had a sight of the king, should think himself in favour at court. They have forsaken the more heinous of vices, their way of living is less criminal than it use to be. They judge then of themselves, not

by the gospel, the only sure rule, but by comparing their past with the present life they lead; and by these means they persuade themselves that they are in no danger; and take no further care for their salvation. This state, perhaps, is more in danger than that of notorious sinners; for the condition of the latter may some time or other trouble their conscience, and awake their faith, and put them upon endeavours of amendment; but the imperfect condition of the former, only serves to stifle the remorse of conscience, to give them false security, and render the malady incurable.

I have, faith one, confessed the frailties of my past life : I have read good books, I attend at church constantly, and I pray to God, as seems to me, with a tolerable good heart. I now avoid, at least, all great sins ; but I must own I feel not myself sufficiently affected, as to live as if I were no more of this world, and keep no measures with it. Religion would be too severe, if it left no room for some softening expedients. The refinements in devotion, which some men propose to us, are carried too far, serve rather to discourage than inspire a love of what is good. These are the sentiments of a lukewarm

christian, who would purchase heaven at a cheap rate, not considering what is due to God, nor what it has cost those who have attained the enjoyment of him. A man of this character is very far from a true conversion; he knows neither the extent of the law of God, nor the duties of repentance. If he had been intrusted to compose the gospel, it would have been a different kind of institution, and more indulgent to self-love. But the gospel is unchangable, and by it we shall be judged at the last day. Let us then embrace it as a sure guide, and fear nothing so much as being flattered and deceived.

## FIFTH DAY.

## ON A GOOD SPIRIT.

1. *THOU gavest thy good spirit to instruct them.* Neh. ix. 20. There is no good spirit but that of God : that spirit which removes us from the true good is but a spirit of illusion, which leads us astray. Whowould be carried in a magnificent chariot which leads to an abyfs? The spirit is only made to lead us to truth and happiness ; therefore, there is no good spirit but from God, which leads to salvation. If we desire to become possessors of the heavenly spirit we must

renounce our own. Happy is the man who strips himself of his own vain wisdom to be clothed with that of God.

2. How great is the difference between a fine, a superior, and a good genius? The fine pleases by its agreeableness; the superior excites admiration by its depth; but the good is the only spirit by which we are rendered truly happy. Conform not your ways to those of the world; despise that vain wit so much esteemed by the world for its facility in producing a smart *repartee*. Nothing is more vain. Our wit becomes our idol, as does a woman's face, who thinks herself beautiful. We

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admire ourselves in our own thoughts. To prepare ourselves for the life hereafter, we must not only disregard that false splendor of wit, but we must renounce all vain and worldly affairs, and prostrate ourselves with due humiliation before the Cross, that we may enter with simplicity into the true faith in Christ.



## SIXTH DAY.

## ON PATIENCE IN AFFLICTIONS.

1. *IN your patience possess ye your souls.* Luke xxi. 19.  
 The soul when it becomes impatient loses itself, whereas when it submits without murmuring, it possesses itself in peace, and it possesses God. To be impatient is to desire what one has not, or not to be content with what one has. An impatient soul is a slave to its passion, having cast off the restraints of reason and faith: What weakness! What error is this! Evil born willingly is

no longer an evil. Why then should we make it a real evil by not resigning to it : the inward peace resides not in the senses but in the will ; it may be preserved amidst the bitterest afflictions, as long as the will stands firm and resigned. The peace of this world consists not in an exemption from suffering, but in bearing it voluntary.

2. To hear you murmur and repine, it would seem that you are the most innocent soul breathing ; that it is great injustice not to suffer you into the terrestrial paradise. Call to mind how you have offended God, and you must acknow-

ledge his upright dealings with you. Confess to him with the humility of the prodigal son, *Father, I have sinned against heaven, and thee* : I know how I am indebted to thy justice, but I want courage to discharge the debt. If it were left to me, I should deceive, I should spare, I should betray myself ! But thy merciful hand executes what I should never have had courage to do ; it corrects me in love, that I may patiently endure its salutary corrections. If a sinner has a just provocation against himself, the least he can do, is to receive the penance which he had not the courage to choose.

## SEVENTH DAY.

ON SUBMISSION AND CONFORMITY TO THE WILL OF GOD.

1. *THY will be done on earth, as it is in heaven.* Nothing is done here, any more than in heaven, but by the will or permission of God; but men do not always love that will, because it is often opposite to their desires. If we were to love this will of God, and this only, then the earth would become heaven. We should return thanks to God for all things, for evil as well as good; since evil becomes good from his hand, let us no longer then murmur at

the ways of Providence, but approve and adore the wisdom of it. O God! what do I see in the course of the stars, in order of the seasons, in the events of life, but the accomplishment of thy will! May it also be accomplished in me! may I love it; may it sweeten and endear all events to me; may I annihilate my own, to cause thy will to reign in me! For it is thine, O Lord, to command, and mine to obey.

2. Thou hast said, O Lord Jesus, of thyself, with relation to thy heavenly father, *that thou always didst what pleased him.* John viii. 29. Teach us how far that example should lead us.

Thou art our model. Thou didst nothing on earth but according to the will of thy father, who is also willing to be called ours. We beseech thee to fulfil his holy will in us, as thou didst in thyself. Grant, that we, being inseparably united to thee, may never follow our own will, but his; so that not only our religious actions, but even our eating, sleeping, or conversing may all be done with no other view but that of pleasing him, then shall our whole conduct be sanctified; then shall our deeds become a continual sacrifice; incessant prayers and uninterrupted love. When, O Lord, shall we arrive at this

disposition. Vouchsafe, we beseech thee, to conduct us thither; and by thy grace to subdue our rebellious will; for it knows not what it would have; and nothing is truly good, but a conformity to thy will.



### *EIGHTH DAY.*

#### ON THE BENEFITS OF PRAYER.

*I. PRAY without ceasing.*  
 1 Thes. v. 17. Such is our dependence upon God, that we are obliged not only to do every thing for his sake, but also to seek of him the means to do it.

This happy necessity of having  
 recourse to him in all our wants,  
 instead of being grievous to us,  
 should be our greatest consolation.  
 What happiness is it,  
 that we are permitted to speak  
 with confidence to him, to open  
 our hearts, and to hold familiar  
 conversation with him by  
 prayer! He himself invites us  
 to it. And, as St. Cyprian  
 justly observes, we may judge  
 how willingly he is to give us  
 those benefits, which he himself  
 solicits us to ask of him. Let  
 us then pray with faith, and not  
 lose the fruit of our prayers by  
 a wavering uncertainty; which,  
 as *St. James testifies, often occasions us to hesitate.* The same



apostle advises us to pray when we are in trouble, because thereby we should find relief; yet such is our unhappy state, that this heavenly work is often a toil instead of comfort to us. The tepidity of our prayers is the source of all our other infidelities.

2. *Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you.* Mat. vii. 7. If riches were to be had for asking, with what earnestness, assiduity, and perseverance would we ask for them; if treasures were to be found with looking for, what would escape our search? if by knocking, we could gain ad-

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mittance into the king's coun-  
 cil, or the highest preferments,  
 what knockings we should hear?  
 But what reproaches, pains,  
 and disappointments we under-  
 go, in search of false happiness,  
 vain honors, and wretched plea-  
 sures of this world, where no-  
 thing remains but the remorse.  
 Divine grace is the only true  
 good, yet the only thing we  
 neglect; the only thing we have  
 not patience to wait for. The  
 promise of Christ is infallibly  
 certain, and it is our own fault,  
 if we do not find the effect  
 of it.

## NINTH DAY.

ON LISTENING TO THE VOICE  
OF GOD.

1. *LORD, to whom shall we go? thou hast the words of eternal life.* John, vi. 68. 'Tis Jesus Christ we are to listen to. Men are no farther to be heard or believed, than as they have the truth and authority of Jesus Christ. Books are only good, so as they teach the gospel. Let us then go to this sacred fountain. Jesus, therefore, only spoke and acted, that we may hear him, and study, with attention, the actions of his life. Wretched as we are, we follow our own

vain thoughts, and neglect the truth itself, whose words give eternal life ! O increated word, yet incarnate for me, cause my soul to comprehend thee ! Speak, Lord, for thy servant heareth, and desireth to obey thee !

2. Men often say, that they would gladly know, what they should do to advance in virtue ; but no sooner does the spirit of God tell us what is to be done, our courage fails us in the execution. We are sensible that we are not what we ought to be ; yet we behold our miseries daily increasing, and think we do a great deal in barely wishing we were better. All

kinds of *wisbing* or *willing*, that are not strong enough to make us sacrifice whatever is an obstacle to us in our way to God pass for nothing. Let us, therefore, no longer hold the truth captive in an unrighteous tepidity. Let us hear what God suggest to us. Let us prove the spirit that incites us to perceive whether it be of God; and if it be, let nothing prevent our obedience. The Psalmist prayed to God, not only to teach him his will, but also to teach him to do it.—*Teach me to do thy will, for thou art my God: thy spirit is good, lead me into the land of uprightness.* Ps. cxliii. 10.

## TENTH DAY.

ON THE RIGHT USE OF  
AFFLICTIONS.

1. *THEY that are Christ's have crucified the flesh, with the afflictions and lusts.* Gal. v. 24. The more we fear crosses, the more reason we have to think we stand in need of them : let us not be dejected when the hand of God layeth heavy ones upon us. We ought to judge of the violence of our disease, by the violence of the remedies our spiritual physician prescribes us. It is a great argument of our extreme wretchedness, and of God's mercy, that notwith-

standing the difficulty of our recovery, he vouchsafes to undertake our cure. Let us then draw from our very afflictions, a source of love, of comfort, and trust in God, saying with the apostle; *Our light affliction, which is but for a moment, worketh for us far more exceeding and eternal weight of glory.* 2 Cor. iv. 17. Blessed are they who weep, and sow in tears, because they shall reap with ineffable joy the harvest of an eternal felicity.

2. *I am crucified with Jesus Christ*, saith St. Paul; we are nailed to the cross with him, and by him; for his grace fixes us there; and for his sake we

are unwilling to quit the cross, lest by forsaking it, we should part with him. O suffering and adorable Jesus! to whose sacrifice I unite myself, do thou, communicate to me, together with thy cross, also thy spirit of love and resignation. Make me think less of my sufferings, than of the happiness of suffering with thee. Make me love thee, and I shall not fear the cross; and although my sufferings should be very great, yet they will not be greater than I am willing to endure.



## ELEVENTH DAY.

ON MEEKNESS AND  
HUMILITY.

I. *LEARN of me, for I am meek, and lowly in heart.* Math. xi. 29. If we had been taught this lesson by any other than Jesus, the imperfection of the teacher would have furnished us with objections to the doctrine. He, therefore, taught it himself, and that too by his own example, which is such as ought to silence all objections; such as should make us adore, be confounded, and imitate. What! the Son of God descends from Heaven to earth, assumes a corruptible body, and

expires on a cross, to shame us  
 out of our pride ! He who is  
 all, annihilates himself ; and I,  
 who am nothing, would be,  
 or at least seem to be, every  
 thing but what I am ! O what  
 an imprudent vanity, and dia-  
 bolical presumption. Our Lord  
 saith not, *Be ye meek and lowly* ;  
 but he saith, *I am meek and lowly*  
*of heart* : It is sufficient to know  
 that he is humble, to conclude  
 that we ought to be so. His  
 example is of that authority,  
 as some may find a dispensa-  
 tion for, much less the sinner,  
 who may well choose humility,  
 when he has deserved con-  
 demnation.

2. Our Lord is both meek and humble, because humility is the fountain of true meekness. Pride is ever haughty, impatient, and captious; but he who despises himself is content to be despised. He who thinks nothing is due to him, will not think himself neglected. The true virtue of meekness is never the effect of the constitution; all appearance of it, that are the product of mere nature, arise from weakness, indolence, or artifice. To be meek toward others we must renounce ourselves.

To meekness, thou addest,  
O Lord, lowliness of heart;  
he requires no speculative con-

viction, but the real bent and sentiment of the heart; it is lowliness to which the will consents, and which it loves for the glory of God; it is an entire distrust of ourselves, our own abilities, and natural strength, that our cure may be owing to God alone. To despair when we see our own wretchedness, is not humility, but a most abominable kind of pride.



### TWELFTH DAY.

ON THE FAULTS OF OTHERS.

1. *Bear ye one another's burden.*

Gal. vi. 2. Charity does not require of us, that we should not see the faults of others, but

that we should avoid being willingly attentive to them without necessity ; and that we should not be blind to their good qualities, while we are clear-sighted to their bad ones. We should ever remember what change God may every moment work in the most vile and unworthy of men. Should bear in mind the reasons we have to despise ourselves, and consider that true charity, as it sees all things in the same light that God does, must thereby extend itself to the meanest of his creatures. Grace does not take away our knowledge of what is contemptible, but teaches us to bear with it in a devout submission to the

secret designs of God. It does not permit us to indulge ourselves in disdainful temper, or other natural impatiences; but make us principally regard, and rely wholly upon God, so as it prevents our being disappointed, or provoked at the folly and corruption we see in the world.

2. What if others are weak, is that a sufficient reason you should have less regard for them? You complain of their troubling you; do you give no one any trouble? You that are so much shocked at the faults you see in others, are you yourself without faults? You can see your neighbour's imperfec-

tions, but you are blind to your own. If all, to whom you have been burdensome, should return the trouble they have had with you, you would sink under the weight. And besides, even supposing that men had nothing to reproach you with, why should you so far forget what obligations you lye under from God, not to show that forbearance towards your brethren, which he so abundantly extends towards you.

## THIRTEENTH DAY:

ON THE ONLY THING  
NECESSARY.

1. *THOU art careful and troubled about many things, but one thing is needful.* Luke x. 41--2.  
 We fancy we have a thousand things to do, and we have but one. If that be done, the others are included in it. If that one fails, all the others, whatever success they may seem to have, will all come to nothing. Why should we then divide our heart and our care? O my only concern, thou shalt henceforth be my only care! In the ray of divine light, I will each moment peaceably



perform, according to my abilities, what Providence puts in my way. I will be careful for nothing else, because nothing else is my business.

2. *I have finished the work, which thou, O Father, gavest me to do.* John xvii. 4. Each of us ought to be able to say as much at the day of judgment. I ought to consider the business which occurs daily by the order of Providence, as the work which God appoints me, and I should apply myself to it in a manner worthy of God, namely, with exactness, and with tranquility. I ought not to neglect any thing, for it is dangerous to do the work of God negligently, or to appropriate

it to ourselves by self-love, and  
 a false zeal : in this last case,  
 we perform our actions from a  
 principle of self-will ; we are  
 even eager and anxious to suc-  
 ceed, and that under the pre-  
 tence of seeking the glory of  
 God. Thus self-love disguises  
 itself under the appearance of  
 zeal ; and grieves, and is afflict-  
 ed, when it fails in carrying its  
 designs. O God grant me grace  
 to be faithful in the action, and  
 resigned as to the success ! My  
 only business is to do *thy* will,  
 and to do it as *thy* will, not  
 forgetting thee in the perfor-  
 mance of it. It is thine to  
 grant my feeble endeavours what  
 success thou pleasest, even none  
 if thou thinks proper.

FOURTEENTH DAY.  
ON PREPARATION FOR  
DEATH.

1. *THOU* fool, *this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?* Luke xxii. 20. Deplorable is the blindness of mankind, who will not think of death, but divert their minds from what is inevitable, and which they might render happy by thinking of it. To those who are fond of this life, nothing is so terrible as death. It is strange, that after the experience of so many ages we should not judge more solidly of

the present, and the future, so as to take proper measures in the one for the other. We are infatuated with this world, as if it were never to have an end; and we neglect the next, as if it had no beginning. The memory of the greatest actors upon the theatre of the world shall perish with them: God permits all to be lost in the abyss of oblivion, and man more than the rest: the pyramids of Egypt are yet visible, but the name of him who built them is not known. What then will the pleantest life here avail, if by prudent and christian means, it leads us to sweeter and happier death.

2. *Therefore be ye always ready: for in such an hour as ye think not, the Son of Man cometh.* Mat. xxxiv. 44. These words are addressed to every one of us in particular. Yet all men (for few, even among persons of piety, are to be excepted) reckon upon a long life, and form projects accordingly. And from whence proceeds this obstinate hope of life! it is because we love it passionately. From whence it is that we affect to remove death at such great distance from us? it is because we do not love the kingdom of God, nor the greatness of the life to come. O gross and stupid

mortals, who cannot raise themselves above this earth, wherein, even by their own confession, they are miserable ! The true manner of preparing for the last moment is to spend all others well, and ever to expect that.



### FIFTEENTH DAY.

#### ON ETERNAL HOPE.

*THE eye hath not seen, nor the ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. ii. 9. What proportion is there between what we do upon earth, and what we hope for in hea-*

ven. The primitive christians incessantly rejoiced at the prospect of their hope ; Heaven seemed open before them. Neither trouble, nor disgrace ; torments, nor cruel death, could divert them from the view of it. They knew the infinite bounty that was to reward their sufferings ; therefore, they thought they could never suffer enough. They were transported with joy, whenever they were deemed worthy of some great humiliation ; and we, cowardly souls, would suffer nothing ; and the occasion is, because we want those hopes that should support us. The least crosses overwhelm us, even those that

springs from our pride, folly, or effeminancy.

2. *Those who sow in tears, shall reap in joy.* Ps. cxxv. 5.

We must sow that we may reap, and this life is the seed-time; in the next we shall reap the fruit of our labours. The carnal man, idle and impatient, would reap without sowing. We would serve him at little cost. We would have the ways to him made wide, smooth, and easy. To hope for much, and suffer nothing, is what self-love aim at. Blind that we are, shall we never see that the kingdom of God suffers violence, and that only those who do themselves vio-



lence, are worthy to enter it. Let us mourn and be grieved here upon earth, since *blessed be they that mourn*; and woe unto those who receive their consolation in this life. The time will come when these vain joys shall be confounded. The world shall weep in its turn, and God shall wipe the tears from our eyes.



### SIXTEENTH DAY.

#### OF OUR DAILY BREAD.

**I. GIVE** *us this day our daily bread.* By this bread is meant not only the bodily food which Providence provides us with, but also that nourishment of

truth, which God daily provides for our souls ; it is the bread which nourisheth to eternal life, which improves and fortifies the soul in trials of faith. This God allot us each day ; appointing precisely those inward dispositions and outward circumstances, which are most requisite to make us advance in faith and self-denial ; and we receive our daily bread from him, by accepting, as from his hand, all his appointments.

2. Hunger gives a relish to food, and renders it beneficial. Why have we not hunger and thirst after righteousness ?

Why are not our spiritual appetites as keen as those of the body? We think the man sick who has lost his appetite; and so it is with our souls; they languish, and are in an evil state, as long as they are without a spiritual hunger for that food which cometh from God. Truth and righteousness are the food for the soul. To know what is truly *good*, to be filled with it, to be strengthened by it, *that* is the spiritual food, the heavenly bread we are to feed upon. Let us, then, appear before God with the earnestness of poor beggars, who crave for some bread to

subsist on. The worst kind of poverty is, not being sensible of our wants. Let us, therefore, read and pray with this mental hunger for what should nourish our souls; with this ardent thirst for that water which springs up into everlasting life. Nothing but an earnest and constant desire of instruction can qualify us for the knowledge of the wonders of the law of God. Every one receives this knowledge only in proportion as he desires it. A *great* degree of this desire is the proper preparation for receiving the holy sacrament of the Lord's Supper.

## SEVENTEENTH DAY.

ON THE INWARD PEACE OF  
THE SOUL.

1. *PEACE* I leave with you,  
*my peace I give unto you, not as*  
*the world giveth, give I unto*  
*you.* John xiv. 27. All man-  
 kind seek for peace, but they  
 seek where it is not to be found.  
 They seek it in the world, which  
 is ever promising, but can never  
 give us a solid peace: that is  
 the gift of Christ alone, who  
 reconciles man to himself, sub-  
 duces his passions, sets bounds to  
 his desires, inspires the hopes of  
 eternal happiness, and gives him  
 the joy of the Holy Ghost;

such a joy as persists in the midst of suffering, and flowing from an inexhaustible source, becomes a perpetual fountain of delight, which the malignity of mankind can never interrupt or diminish.

2. True peace is only to be found in the possession of God: and the possession of God cannot be attained but by faith and obedience: remove all forbidden objects; renounce all unlawful desires; banish all earnest care and anxiety; desire only God; seek only God; and then you shall enjoy peace, such a peace as the world cannot disturb. For what can

disturb your repose? Is it poverty, disgrace, disappointments, inward or outward crosses? You should look on all these in the hand of God, as real favours, which he vouchsafes to make you partakers therein. Then the world will have a new appearance to you, and nothing shall rob you of the peace you enjoy.



### EIGHTEENTH DAY.

#### ON DECEITFUL JOYS.

1. *I SAID of laughter, it is mad: and of mirth, what doeth it?* Eccles. ii. 2. The joys of the world are only to be

compared to those delirious persons who have been deprived of their reason by distemper. Delusion is the only cause of their pleasures: We think ourselves in abundance, when in reality we are quite destitute. Death will end this dream of folly, and when we awake we shall be confounded at our poverty. Wretched, therefore, are those, whose thirst after the pleasures of the world has rendered them incapable of true consolation. Let us say continually of such vain and insipid *mirth*, *what doth it?* Nothing is a solid subject of joy, but our hopes of God's favor.



All other delight is but a mere dream.

2. *Whosoever drinketh of this water shall thirst again.* John iv. 13. The more we drink of the corrupted waters, the more we thirst. This may be justly applied to all worldly satisfactions, the more we enjoy them, the more we want them. The possession of riches only increase our thirst after them. Avarice and ambition are more discontented for what they have not, than contented with what they have. The enjoyment of pleasures only softens the soul, and renders it insatiable. The more we

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divert ourselves, the more we want diversion ; and it is easier to persevere in a state of fervor and penitence than to recover it again, when we have given way to pleasure and relaxation. Let us keep our heart with care, lest the world and its vain joys should seduce it, and leave us nothing in the end but despair.



## NINETEENTH DAY.

### ON HOLY TEARS.

1. *BLESSED* are they that mourn, for they shall be comforted.—Mat. v. 4. What new kind of tears are these, saith St.

Augustin, which render those happy who shed them? This happiness consists in being afflicted for the wickedness of the world; and the many dangers which surround us, and the inexhaustible corruption of our hearts. It is a great gift of God, to fear losing his love; to fear lest we should wander from the strait way. The saints shed tears for this. It is difficult to rejoice while in danger of losing what one values most, and of losing one's self with it. It is impossible not to be afflicted, while all one sees is but vanity, error, offences, forgetfulness, and con-

tempt of the God we love. We ought to weep at so many sad occasions of sorrow; our affliction shall be pleasing to God. He himself inspires it; the love of him causes our tears to flow, and he shall himself wipe them from our eyes.

2. We hear Jesus Christ say, *Woe unto you that laugh now, for ye shall mourn and weep. Woe unto you that are rich, for ye have receiz'd your consolation.* Luke vi. 24--5. And yet we continually seek after mirth and riches. He also saith, *Blessed are they that weep,* yet we fear nothing so much as sorrow. We should grieve here,

not only for the dangers of our *own State*, but for every thing that is vain and criminal. We should weep for ourselves and others: all deserves our tears. Happy the tears which spring from grace, that give us a dislike for these transitory things, and produce in us the desire of eternal happiness.



### TWENTIETH DAY.

#### ON WORLDLY WISDOM.

1. *THE prudence of the flesh, is death to the soul.* The wisdom of the worldly minded must be great, since Jesus Christ assureth us it is greater than

that of the children of God ; but notwithstanding all its pretences and fair appearances, it is fatal to those who take it for their guide. This crooked and subtle wisdom is most opposite to that of God, which is ever plain and simple ; and what does it avail its professors, since they are always taken in their own devices ? The apostle St. James saith of this kind of wisdom, that it is *earthly, animal, or sensual, and devilish*. James iii. 15. *Earthly*, because the extent of its cares, are the acquisition and possession of things of the earth. *Animal, or sensual*, because it seeks only to make provision for the gratifi-

cation of our passions or sensual appetites; and *devilish*, because to the subtlety and penetration of a demon, it joins also all his malice. Men so qualified, think to impose upon others, but in the event, they only deceive themselves.

2. Blind, therefore, are all those, who think themselves endued with wisdom without the grace of Christ, which alone can make us truly wise. They pursue phantoms in the dark, like those, who in a dream, think themselves awake, and believe all the objects they fancy to be in reality, and a true picture of life. So great is their infatuations, that while

they are pursuing their vain objects of pleasure and ambition, they see not what lies in the way before them—often disgrace, always death, judgment, and eternity. These great objects daily advance, and approach nearer to prophane men; yet they perceive them not. Their political skill foresees every thing, but the inevitable fall and annihilation of all they set their hearts upon. O mad and infatuated men, when will ye open your eyes to the light of Jesus Christ, which will discover emptiness of all the grandeurs here below.



# TWENTY-FIRST DAY.

## ON TRUST IN GOD.

1. *It is better to trust in the Lord, than to put confidence in man.* Pl. cxviii. 8. We are ever trusting to one another, to weak friends, to unfaithful servants ; yet we fear to put our trust and confidence in God. We rely upon the writing of a great man in public authority, as to our temporal concerns, but will not have any assurance in the Gospel. The world promise, and we believe ; but God protests, and we doubt whether we should believe or no. What

disrespect to him ! What mischief to ourselves is this ! Let us restore the true order of things, and regulate our confidence by the laws of a just proportion. Let us perform what depends upon us with moderation ; and expect what depends upon God without any restriction. Let us suppress all hastiness of passion, and all solicitude disguised under the name of zeal : who acts thus shall establisheth themselves in God, and become immoveable as Mount Zion.

2. Our trust in God with regard to our salvation ought to be still more elevated and firm. St. Paul saith upon this

account, *I can do all things through Christ who strengthens me.* Phil. iv. 13. When I thought myself able to do every thing, I was incapable of doing any thing. Now that I begin to despair of myself, and have no hope left, but in God, I begin to be able to do every thing. O happy weakness, O my God, which makes me find in thee all that is wanting in myself! I glory in my infirmities, and the misfortunes of my life, because they serve to cure my mistakes concerning the world and myself. I ought to esteem myself happy that his merciful afflictions have reduced me to extremities; since

in this annihilation I shall be  
 endued with his strength, I shall  
 be hid under his wings, and  
 environed with that special pro-  
 tection, which he extends to  
 his devout children who have  
 no dependence but upon him.



## TWENTY-SECOND DAY.

### ON THE DEPTH OF GOD'S MERCY.

1. *HOW* great is the loving  
 kindness of the Lord our God,  
 and his compassion unto such as  
 turn unto him in holiness. Why  
 do we delay to cast ourselves  
 into the depth of the abyfs?  
 The more we loose ourselves

therein, in faith and love, the more we shall be in a state of salvation. Let us give ourselves up to God without apprehension of danger. He will love us, and make us love him; and that love increasing daily, shall produce in us all other virtues. He alone shall replenish our hearts, which the world has agitated and intoxicated, but never could fill. He will take nothing from us but what makes us unhappy. He will only make us despise the world, which we do perhaps already. We shall only be made to alter a little in our actions, and correct the motive of them, by making all refer-

rible to him. Then the most ordinary and seemingly indifferent actions shall become exercises of virtue, and sources of consolation. We shall behold in peace the approach of death, as the beginning of life immortal ; and as St. Paul saith, *we shall not be unclothed, but clothed upon, and mortality shall be swallowed up of life.* 2 Cor. v. 4. Then our eyes shall be open, and we shall discover the mercy which God has exercised toward us.

2. Consider, in the presence of God the effects of that infinite mercy which you have already experienced, the lights which you have received of Christ, the

good thoughts he has inspired you with, the sins he has forgiven you, the snares of the world he has preserved you from, the extraordinary assistance he has afforded you : endeavour to excite your love toward him by the remembrance of all those precious marks of his goodness ; add to these the remembrance of the crosses he has dispensed for your sanctification, for those are also riches of his mercy, which you ought to consider as signal testimonies of his love. Let the sense for what is passed, inspire you with a confidence in him for the future. Learn from these that he has loved

you too much not to love you still. Distrust not him, but only yourself; and remember that, as the apostle saith, *he is the Father of mercies, and God of all comfort* 2 Cor. i. 3. He sometimes separates these two: his comforts are withdrawn, but his mercy endures for ever. He hath deprived you of what was sweet and sensible in his grace, because you required to be humbled and punished, for having sought vain comforts elsewhere. This chastisement is still a new depth of his divine mercy.



TWENTY-THIRD DAY.

ON THE EASINESS OF CHRIST'S  
YOKE.

I *MY* yoke is easy, and my burden is light. Mat. xi. 30. Let not the name of yoke terrify us, for it is the yoke of Christ, and he helps us to bear it; he inspires us to love it; he endears it to us by the inward charms of righteousness and truth. He gives a disgust for false pleasures, and renders the practice of virtue delightful. He supports man against himself, frees him from his original corruption, and renders him strong, notwith-

standing his weakness. What fearest thou, O man of little faith? Let God exert himself in thee. Abandon thyself to him. You suffer, but you shall suffer with inward love and peace. You shall fight, but you shall gain the victory, and God himself shall fight for you, and reward your success. You shall weep, but your tears will be pleasing, and God himself will wipe them from your eyes. Ye shall no longer follow your passions; but, after a voluntary sacrifice of your liberty, you will find another kind of liberty unknown to the world, and more valuable than universal empire.

2. What blindness it is to fear of being too deeply engaged with God! The more we love him, the more we shall love his commandments; that love will comfort us in our losses, sweeten our crosses, set us free from all other dangerous affections, make us see even through a cloud of afflictions the hand of mercy that dispenses them to us, and make us discover in death itself an eternal glory and felicity. What then have we to fear? Is it a misfortune to be freed from the heavy yoke of the world, and bear the light burden of Jesus Christ? Do we fear to be too happy, too much delivered

from ourselves, from the whims of our pride, from the violence of our passions, and from the tyranny of a deceitful world.



## TWENTY-FOURTH DAY.

### ON FALSE LIBERTY.

1. *WHERE the spirit of the Lord is, there is liberty.* 2 Cor. iii. 17. The love of liberty is one of the most dangerous passions of the heart of man; it happens with this, as with the rest of the passions, deceives all those who follow it; and instead of true liberty, it reduces them to the most ser-

vile and infamous slavery, for what else can we call the life of worldly men? What do they endure in order to obtain the good opinion of those whom they so much hate and despise? What trouble they have to stifle those passions they would controul, and gratify those they are willing to indulge, to conceal their inward vexations, and save appearances? Is this the liberty we are so fond of, and which we are so unwilling to sacrifice to God? Where is this liberty to be found? I perceive nothing but constrain, but base and unworthy slavery, but a deplorable necessity of disguising ourselves; we refuse our-

selves to God, who is willing to receive us purely for our salvation, and we give ourselves up to the world, which can only enslave and ruin us.

2. It is imagined the men of the world do nothing but what they please, because they relish the taste of the passions they indulge ; but yet those who think this, do not consider the irksomeness, loathsomeness, and disappointments, inseparable from the pursuit of pleasures ; and the many humiliations, contradictions, and mortifications which attend the highest stations. The outward appearance is pleasing, but within is vexation and anxiety.

Mankind think freedom consist in depending on no one but ourselves ; this is an extravagant mistake ; there is no such a state, there is no such condition wherein man does not depend on many others, wherein he is not more obliged to follow their fancies than his own. All the business of life is a perpetual constraint by the laws of good-breeding, and the necessity of pleasing others ; and besides our passions are the worst of our tyrants : if we obey them but by halves, we must ever be in a perpetual strife and contest within ; and if we entirely give ourselves up, it is horrid to think to what extremities they

will lead ; they will torment the heart, trample on all laws of honour and reason, and like a torrent sweep all before them, and are never satisfied. Preserve us, O my God, from this fatal slavery ; which presumption of man calls liberty ! Liberty is to be found only in him, *his truth shall set us free*, and make us experience, that to serve him is to reign.



TWENTY FIFTH DAY.

ON THE PERFECT DEVOTING  
OURSELVES TO GOD.

I. *LORD what wouldst thou have me to do.* Thus said St. Paul, in his inquiry, when he was miraculously struck to the earth, and converted by the grace of that Jesus whom he had persecuted. Alas! how often have we persecuted him by our infidelities, our humours, and our passions, which have withstood the work of his mercy in our hearts? At last he has struck us down by tribulation; he has crushed our pride, he has confounded our

worldly wisdom, and put our self-love into consternation. Let us then say unto him with a perfect resignation, *Lord, what wouldst thou have me to do;* hitherto my return to thee has been very imperfect; I have used many evasions, and endeavoured to save all I possibly could, from the total sacrifice which I ought to make to thee. But I am now ready to give up all, and desire that thou mayest become master of my life and actions.

2. Nor is it sufficient that the oblation we make to God be universal; it will be of nothing while it continues wavering and uncertain, without descending

to particulars ratified by practice. *Too long, saith St. Augustin, have I trailed an unsettled and feeble will for God.* Good purposes costs us nothing, and are worth nothing if we do not put them in practice. We must desire and pursue our perfections with greater eagerness than we ever sought temporal good, and not do less for God than we have already done for the world. Let us search our hearts : am I determined to sacrifice to God my strictest friendship ; my most confirmed habits, my most predominant inclinations, and my most agreeable amusements.

TWENTY-SIXTH DAY.

ON THE TERMS MEN WOULD  
MAKE WITH GOD.

1. *HOW* long will ye halt  
between two opinions? 1 Kings,  
xviii. 21. We well know, if we  
wish to be saved, we must serve  
and love God: but we would  
willingly separate from that  
love, and that service all that  
is burdensoine, and leave only  
what is agreeable to us. We  
would serve him upon the terms  
of giving him only words and  
ceremonies, and of those cere-  
monies, only such as are not too  
long and tedious. We would  
love him upon terms of di-

minishing nothing in that blind self-love, whereby instead of referring ourselves to God, by whom, and for whom we exist, we, on the contrary, refer God to ourselves, and only seek him as a source of comfort, when the creatures fail us. We would serve and love him, upon terms of being sometimes ashamed of him, and only pay him some outward show of religion, not venturing to give him any more than the world will allow and approve of. What kind of love and service is this?

2. God will admit of no other terms with us, but those which we have covenanted in

our baptism, where we have promised to renounce the world for his sake. The first great commandment of his law requires that we should love him unreservedly with all our heart, all our mind, and all our strength. Can it be said, that he sincerely loves God who pays so much deference to the world, his adversary, against which he has denounced so many judgments? Can it be said he loves God, who fears knowing him too well, lest he should make him too great a sacrifice? Can it be said he loves God, who contents himself in not affronting him, and takes no pains to please him, nor is zealous for

an opportunity to testify his ardour and sincerity to serve him? God sets no limits to his love toward us; therefore, our returns to him should be of the same nature.



## TWENTY SEVENTH DAY.

### ON SPENDING OUR TIME WELL.

1. *LET us do well while we have time, Gal. vi. 10. The night cometh on when no man can work. John, ix. 4. Time is precious, but we are ignorant of its true value; nor will we learn it before it is too late to profit by it. Our friends demand it of us as a trifle, and*

we bestow it accordingly : it is  
 often a burden to us, and costs  
 us some pains to know how to  
 dispose of it ; yet a day will  
 come, when we shall think a  
 quarter of an hour more valu-  
 able than all the treasures of the  
 earth. God, most liberal and  
 bounteous of all other things,  
 teaches us, by the frugal dis-  
 pensations of Providence, how  
 careful we ought to be to make  
 good use of time, because he  
 never grants us two moments  
 together, nor grant us a *second*,  
 until he has withdrawn the first,  
 still keeping the *third* in his  
 own hand, so that we are in-  
 tirely uncertain whether we  
 shall have it or not. Time is



given us to prepare for eternity, and eternity will not be too long to lament our lost time, if we have made a bad use of it.

2. Our whole life, as well as our heart, belongs to God ; they are neither of them too much for him : he gave us them for no other end than to love and serve him. Let us, therefore, rob him of nothing. It is not in our power every moment to do great things for him ; but we may always do what is proper for our station. To be silent, to suffer, and to pray, when there is no room for outward action, is pleasing and acceptable offering to God. A

disappointment, a contradiction, an injustice received, and endured for the sake of God, is of as much value as a long prayer, and the time is not lost which is spent in the practice of meekness and patience. But for these we must be cautious, that those interruptions are not occasioned by our own faults. Thus we should regulate our life, and *redeem the time*, as St. Paul saith, *flying from the world*, its vain amusements, useless correspondences, and unprofitable conversations, which serves only to dissipate the mind, and indulge the heart in self-love. By these means we shall find time for the service of God.

All that is employed otherwise  
is lost.



TWENTY-EIGHTH DAY.

ON THE PRESENCE OF GOD.

1. *WALK before me, and  
be thou perfect.* Gen. xvii. 1.  
Thus said God unto Abra-  
ham; by these words we are  
instructed, that to live in the  
presence of God is the way  
to perfections. Whenever we  
depart from that way, it is by  
loosing sight of God, and for-  
getting our dependance upon  
him. God is the light by  
which we see, and the end at  
which we should aim. In all  
the transactions and different

events of life, we should consider only the order of his providence, and we shall maintain a sense of his presence in the midst of our affairs, as long, in performing it, we have no other intention but purely that of obeying him.

2. *I will lift up mine eyes to the hills, from whence cometh my help.* Ps. cxxi. i. Depending on our feet is not sufficient for our deliverance from the innumerable snares that surround us; the danger, indeed, is below, but the deliverance can only come from above; thither must we raise our eyes to him, from whom our help cometh. We are continually

encompassed by our enemies ;  
 nor are we, by reason of our  
 infirmities, in less danger from  
 within: there is no hope for us  
 but in Jesus Christ, who has  
 overcome the world for himself  
 and for us ; his Omnipotence  
 will support our infirmities.



TWENTY-NINTH DAY.

ON THE LOVE GOD HATH  
 FOR US.

1. *I HAVE loved you with  
 an eternal love.* Before all ages,  
 and even before we had our  
 present being, he thought of  
 us, and thought only to do us  
 good. What he meditated from

eternity, he executed in its time. His bountiful hand has bestowed on us all kinds of blessings : nor has our infidelities, nor our ingratitude, as numberless as they are, dried up the fountain of his gifts, nor stopped the course of his mercies. O love without any beginning, which has loved us during infinite ages, even when we could neither be sensible of it, nor acknowledge it ! O love without measure, which has made us what we are, which has given us what we have, and which also promises us infinitely more ! O love without interruption, and without inconsistency, which all the bitter

waters of our iniquities could never extinguish! O my God, have we a heart that is not pierced with gratitude, love, and tenderness!

2. But what do we behold? A God, who after having given all, gives up himself! A God who comes to seek after us, even when we are sunk into nothing! He who condescended to take the form of a slave, to deliver us from the slavery of our enemies? He who made himself poor to enrich us. He who calls us and pursues us, where ever we fly. He who expired in torments to save us from the arms of death, and gave us in lieu thereof a happy

life! yet how often do we refuse both him and the life he offers. What shall we take a man to be, who should love another as God loves us; and what afflictions do not those deserve, who, after this great sacrifice, that shall not love the Lord Jesus Christ?



### THIRTIETH DAY.

ON THE LOVE WE OUGHT  
TO HAVE FOR GOD.

*I. WHOM have I in heaven  
but thee? and there is none on  
earth that I desire besides thee.  
Pl. lxxiii. 25. When we say  
to God that we love him with*



our heart, it is often mere words without truth or meaning. We have learnt it in our infancy, and we continue to use it when we are grown up without thinking what we say. To love God, is to have no other will but his; to keep faithfully his holy law, and have in abhorrence all violation of it. To love God, is to love what Christ loved, poverty, humiliations, and sufferings. To hate what Christ hated, the world and its vanity. Can it be said that we love an object, which we do not wish to resemble? To love God is to desire to converse with him. To wish to go with him. To

sigh and languish after him.  
That is but a false love, which  
has no desire to see the beloved.

2. Our Lord *came to bring  
fire upon the earth.* Luke xii.  
49. and desired that fire might  
overspread it. Yet men live in  
a deadly coldness and indiffer-  
ence. They love money, fine  
mansions, titles, and a chimera,  
which they call reputation;  
they love conversation, amuse-  
ment, even the meanest and the  
most contemptible things; but  
divine love very seldom finds  
a place in our hearts. O Lord,  
do thou reign over us, notwith-  
standing our infidelities. Let  
the fire of thy love extinguish  
all other: What can we see

lovely out of thee, which is not to be found in its full perfection in thee, O thou fountain of all good! Grant us but grace to love thee, and we shall then love thee only, and our love shall be eternal.



### THIRTY-FIRST DAY.

#### SENTIMENTS OF DIVINE LOVE.

1. *WE love him, because he first loved us.* 1 John iv. 19. But when shall we return love for love? When shall we seek after him who seeks after us, and who bears us in his arms? It is within his tender and fatherly bosom that we forget him;

it is through the sweetness of his gifts that we cease to think of him : what we receive from him every moment, instead of tenderly affecting us, does only serve to amuse us. He is the fountain from whence flows all pleasures ; the creatures are but the channels, and the channel make us reckon the source as nothing. This immense love pursues us wherever we go, and we continually fly from its pursuits ! He is every where, and we see him no where ! We, think ourselves alone, when we have only him : he does all and we cannot rely upon him in any thing ! We take our affairs to be in a desperate case,

when we have no resource left us but what his Providence can supply, as if infinite and almighty love was capable of doing nothing ! O monstrous folly ! O subversion of the whole man !

2. Yet thou, O love, bearest with us ! thou waitest upon us with a patience without end, and even seemest, by thy excess of patience, to indulge us in our ingratiitudes : even they who desire to love thee, love thee only for themselves, for their consolation, or for their security. Where are they that love thee for thy own sake ? Where are they that love thee because they were created for

no other end but to love thee?  
They are unknown among men,  
and their names written only in  
thy book. But to what pur-  
pose doth the world subsist, if  
we love not thee, and if we  
love thee not so as to be made  
fully sensible that the love of  
thee is far above every other  
blessing? This was thy inten-  
tion in producing without thee  
what is not thyself; it was thy  
design to create beings, who,  
holding all from thee, should  
devote themselves to thee alone.

## ON THE WORDS,

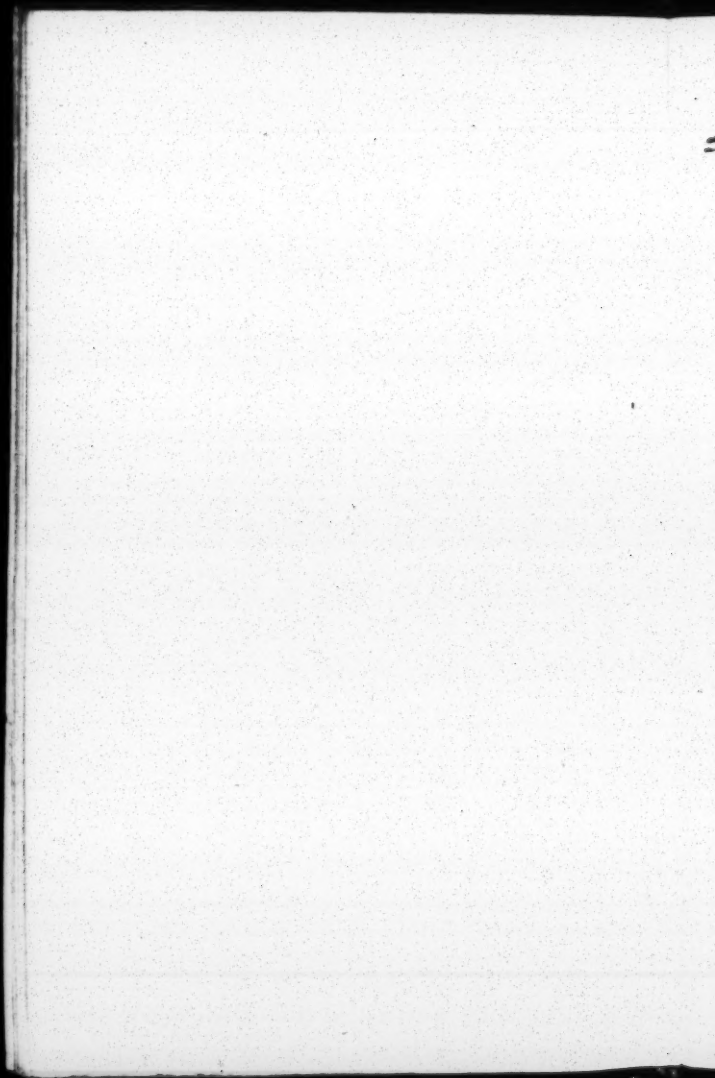
*Lord teach us to pray.*

Luke xi. 1.

O LORD, I know not what I should ask of thee. Thou only knowest what are my wants; and thou lovest me better than I can love myself. O Lord, give me, thy child, what is necessary, whatsoever it may be. I dare not ask either crosses or consolations. All that I shall do is to present myself before thee: I lay open my heart to thee. Behold my wants, which I am not acquainted with: but do thou behold, and do according to thy mercy. Smite or heal!

Depress me, or raise me up : I adore all thy purposes, without knowing them : I have nothing to say for myself—take me in sacrifice. I entirely abandon myself to thee. I have no more any desire, but to accomplish thy will. *Lord, teach me to pray :* and pray thou thyself in me.





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## FATHER'S ADVICE

TO

HIS SON.

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LOOK, my son, upon an awful sense of God, a devout affection toward him, and a fear of offending him, as the very foundation of all religion and virtue. If you are destitute of this, you will despise the best instructions that I can

give you, and will render yourself unhappy in this life, and for ever miserable in that to come.

Next to God observe a suitable reverence and obedience toward your parents. And not only to hearken to your father when he teaches you to fear God, or reproves thee for having done amiss, but to let thy mother's commands be strictly obeyed by thee; and be sure never to depart from them.

Be sure to regard the advice of your parents in all things, and treasure it up in your mind; for this will be of more real value than any thing they have to bestow upon you; it will

make you more esteemed by God, and respected by all worthy and good men, than worldly treasures or honour.

This world is a place of artifice, vice, and delusion, and it will try to entice you from your obedience, but remember there is none that can love you so well as your parents; therefore, be not deceived by them, but avoid their company: for if you suffer yourself to follow any kind of wickedness in imitation of others, though advised to the contrary, you will certainly draw the anger of God upon you, and he will punish you with sickness and poverty; and if you still go

on in your wickedness, will soon after punish you with death. Avoid then, my beloved son, this ruinous abyfs, and follow the humble advice of thy affectionate father, whose happiness consists in thine.

END.



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